Universal Religion.

FEBRUARY, 1905.

CONTRIBUTORS.

UNITED STATES

DAVID STARR JORDAN, LL. D.
Stanford University, Cal.
WILLIAM LLOYD GARRISON, Boston
RABBI CHARLES FLEISCHER, Boston
JAMES H. WEST, Boston.
CHARLES FERGUSON, Kansas City.
JOHN W. ROBERTS, Fox Lake, Wis.
N. H. NESBITT, Tacoma, Wash.

FOREIGN

PROF. OTTO PFLEIDERER, D. D.,
University of Berlin, Germany
REV. CHARLES VOYSEY, M. A.
Theistic Church, London
HON. TOKIWO YOKOI, Tokio, Japan
REV. CHARLES STRONG, D. D.,
The Australian Church, Melbourne
W. D. LESUEUR, LL. D., Ottawa, Can.

SIGNS OF THE TIMES.

By William Lloyd Garrison.

When Theodore Parker was barred out of respectable pulpits and his few friends could only make it possible for him to be heard in Boston by hiring a secular hall, the question of liberty swamped the lesser ones of original sin, infant damnation and everlasting punishment. But we are living in a new world of theology and the church itself, measurably shorn of its power and influence, fails to interest progressive minds. Instead, social questions are everywhere in the fermenting state. This world's concerns have largely crowded out consideration of that other world which church organizations claim as their special province.

This is not to say that material facts are more important than those belonging to the spiritual realm, although it is true that, today, material considerations dominate both society and the mechanism of the church. The puncturing of biblical myths and theological dogmas by the irresistible process of modern investigation and higher criticism, has been followed by a season of intellectual scepticism that pervades Christendom. For the moment with so many faiths shattered, so many conclusions which were held to be final, abruptly reopened, it is increasingly hard for theological shepherds to fill their sheep-

folds. It is naturally discouraging to preach to empty pews or at best to fill them with the sex which has the least direct influence upon the world's affairs and are deemed unfitted to intermeddle with them. So auxiliary attractions of a secular nature become the refuge of dwindling congregations and unappreciated ministers.

With apprehension of the future state allayed, the mind turns of necessity to the work of social regeneration. In this one becomes inextricably involved with fellow men whose religious ideas are as far apart as are poles, yet in close union regarding instant matters of human welfare. One's distorted notions regarding Calvanists, Catholics and other sectarians, vanish instantly when joined in unselfish work for a common cause. Consequently individual speculations regarding a hereafter affect a co-worker as little as does the color of the hair. Convinced that the world's crying evils are man-made, the result of human blindness and injustice, we cease to hold the Creator responsible and gain faith in the possibility of making the earth more like the fancied heaven. A relaxed interest in the refinements of spiritual belief follows as a matter of course.

Another fact impresses the reflective mind. Test every religion by its application and it is quickly evident that the religious persuasion of a man is no possible index to his probable acts when the emergency calls. An Agnostic may be untouched by a current wrong that inflames a Catholic with holy indignation. The label "Methodist," "Baptist," Unitarian," "Ethical Culturist," "Jew," or "Atheist" gives no slightest hint as to the real humanitarian bias of the wearer. Let there come a popular wave of war or patriotism or racial hate and it engulfs them all, generally leaving the few unchurched and untagged men and women, who have no reputation or ambition to serve, to bear the burden of protest and meet the discomforts reserved for those who unshirkingly face the crisis.

Consequently, one interested in doing his best and hoping to leave the world better than he found it, looks less to authority for strength and guidance in daily living. He grows distrustful of organizations which are dependent for prosperity upon popular regard and a reputation for conservatism. So he falls back upon individual effort and in quarters where the

wise men of the day see no promise searches for the true leaders who will be later recognized. For this reason movements that require a metaphysical mind to grasp them can have small influence with the common people who are moved by plain considerations and courageous example.

Just now when the nation is balancing in the choice between liberty and despotism, between the revival of slavery and the vindication of equal rights regardless of race, between democracy and privilege, it is a waste of time to concern one's self too critically with shades of speculative ethics when the very foundation of ethics is threatened.

THE PEACE IDEAL AMONG THE JEWS.

By Rabbi T. F. Joseph.

One of the most remarkable conferences that was ever held was the thirteenth international peace congress that sat in the historic city of Boston a few months ago. It was distinguished for the number of noted men from abroad that were present as delegates, for the splendid spirit of calm that marked all its deliberations and for the brilliant opening address spoken by Secretary Hay. This address was both an argument and an appeal for peace and a declaration of the policy of our republic on the question of war. The nation at large, the present ruler and his lamented predecessor as well as the leading men in our history have been ardent advocates of peace. Stirring resolutions were adopted and cabled to the emperors of both Russia and Japan, urging them in the name of humanity to stop the awful slaughter of their subjects now going on, to do this either by direct negotiations or by having recourse to the friendly offices of some neutral power or powers. But the ripest fruit of this convention was the unanimous decision to issue a circular note inviting all the powers to an international peace conference to be convened at the city of The Hague. This note has already been distributed and word has been received by the authorities at Washington that many of the prominent countries have already signified their willingness to send their representatives. This is a clear proof how anxious

the whole world is to prepare for peace in time of war, and to arbitrate the differences that have plunged one of the oldest and one of the youngest nations into a carnage of appalling proportions.

According to a second circular quite recently issued by Secretary Hay, the details of the program to be brought before the conference are to be arranged through the international bureau under the control of the permanent administrative council at The Hague. The date fixed for the meeting is also left to the international bureau. We learn furthermore from this additional circular that the following nations have sent favorable replies to participate in the convocation—Austria, Hungary, Denmark, France, Germany, Great Britain, Italy, Luxemburg, Mexico, The Netherlands, Portugal, Roumania, Spain, Sweden and Norway and Switzerland. Russia very significantly answered that under the existing condition of affairs in the far East it would not be practical for the imperial government at this time to take part in such a meeting. Japan would send her delegates, but imposed the condition that no action be taken by the conclave relative to the present war.

It will be interesting to know that all the modern peace congresses, peace movements and the longing for a general disarmament of the nations have had their origin and birth in the little land of Palestine, among a people that has suffered severely and long from the effects of war; I refer to the people that composed the ancient Kingdoms of Israel and Judah. Nearly twenty-seven centuries ago the prophet Isaiah predicted the time when "nations would beat their swords into ploughshares and their spears into pruning hooks, when they would not lift up sword nor learn war any more." These words are the classic text of the golden time of peace. Was not the wise and learned author of the Volkerpsychologie, Herman Steinthal, right when he said of these verses: "Hoeheres als jenes Fragment gibts auf Erden nicht." "There is nothing greater on earth than this fragment." This most exalted opinion of peace expressed by the peerless Isaiah is followed by other similar expressions by other sages and seers of Israel—Micah, in the fourth chapter, utters the same thought. "Seek the peace of the city unto which I have carried you captive, for

in its peace ye shall have peace," says Jeremiah (Chap. 29:7). The mosaic law, though it treated of a very early period in Israel's history, proposed the peace-principle by commanding that when the Israelites were at variance with another people they should first offer them peace, and only after every effort was rejected by the foe, were they to engage in active warfare (Book of Deuteronomy). The grandest benediction used today by monk and minister, rabbi and rector, is the one used by the Aaronites in the temple—"May the Lord bless thee with peace," etc. In the Ethics of the Fathers (Pirke Avos) we are taught to be disciples of Aaron, loving peace, pursuing peace, loving our fellowmen and bringing them nearer unto the law." In the same treatise we find this lofty and luminous ethical jewel: "Upon three pillars the world is resting, upon law, upon worship and upon peace." The Oriental greeting of friend to friend is the beautiful phrase, "Peace unto you." In the ritual used today by about two hundred reform congregations in our land, we find this inspiring prayer, "Grant us peace, thy most precious gift, O Thou eternal source of peace and enable Israel to be a messenger of peace unto the peoples of the earth. Bless our country, that it may ever be a stronghold of peace, and be its advocate in the councils of nations. May contentment reign within its borders, health and happiness within its homes." The great hope with which our dead are committed to their last resting place is shrined in the sentence, "May he enter the eternal abode in peace." And the first words that leap to the lips when recalling the name of a dear departed, are "Much peace to his (or her) memory." Thus the life and liturgy of the Jew is a noble paean of peace. In ancient times he was happiest when unmolested by his neighbor he could sit under his own vine and fig tree. In the middle ages, during the Crusades, e. g., when Christians had forsaken their tranquil courses, he suffered most keenly. Today, in the present barbarous conflict, nearly 30,000 Jewish recruits are valorously defending the banner of Nicholas, conscious, as they are, that there is only one reward to crown their bravery, death or living hell in the so-called "pale." Is it any wonder, therefore, that we applaud most vigorously the efforts that have been made by Jean de Bloch and the other gallant apostles of peace, by the superb scholarly sessions that have been held

abroad and in our own pacific land, towards the early cessation of the Russian-Japanese war and the hastening of that ideal, messianic era when the golden gospel of the "Prince of Peace" will be translated from the cold page of the book into the warm activity of life, when the brotherhood of man and the fatherhood of God will be acknowledged from the rising of the sun to the going down thereof, when, to use the inspiring words of an illustrious prophet of the nineteenth century:

"When the war drum throbs no longer and the battle flag is furled,
In the parliament of man, the federation of the world."

SOME BAD MANNERS OF GOOD SOCIETY.*

By Lillie Frothingham Martin.

As I take up my pen to begin this paper, the first thought that comes to me is this—there is really no country that calls for such good manners in its citizens as the United States, because the democratic principle demands a respect and consideration for man as man, which, if consistently carried out, must lead to friendly intercourse and courteous manners. It means a breadth of view, an inclusiveness, which if lived up to with understanding must affect one's intercourse with everybody one meets. I feel that much of life's happiness is affected by the kind of intercourse that exists between us and those we come in contact with. For instance, a person comes into a room with others gathered there. She is stiff, shows graciousness only to those in whom she is especially interested and is indifferent to others, even though she knows them. She has no thought of what she can contribute to the occasion, only of what she can get from it, and her presence makes the atmosphere heavier—there is less freedom, less spontaneity because she is there. Another person comes in with genuine, broad, human sympathy, a gracious manner and cheery smile. She seems to feel that every human soul has an interest for her, and she makes an atmosphere in which hearts and minds can expand, and every one is happier for her being there. Before

* An informal paper read before the "Aloha Club"

proceeding to the consideration of some of the principles underlying our social intercourse, let us look at some of the ways in which we, in these busy lives of ours, are apt to grow careless or thoughtless in our social relations. I realize that I am dealing with rather a delicate subject, the question of bad manners, because the very writing on the subject produces a keen sense of one's failure to live up to the best that one knows. Then, again, what is here offered represents only the result of personal observation, and could doubtless be considerably extended by the experience of others. In considering some of the bad manners of which we are liable to be found guilty, let us begin with the least significant and then proceed to those which are more serious. I would first mention carelessness in answering invitations. One has only to entertain a very little oneself to find out what a great convenience it is to have prompt answers to invitations. It is easy to answer invitations the day they are received, if we make it a habit so to do, and it saves a hostess worry and inconvenience. It seems needless to say that the essence of discourtesy is to ignore an invitation of any kind, altogether, for every invitation should be acknowledged.

I would speak next of the tendency to talk during the performance of vocal or instrumental music, or public speaking in a private parlor or a public hall. This is obviously a case of bad manners, because on the one hand it disturbs those who wish to listen and on the other hand it is insulting to the musicians or speakers.

Unpunctuality is the next point to be considered—being late at church, at concerts, at the theatre, at one's club meeting, and thus disturbing all those who are punctual as well as causing great annoyance to those who are taking part. Equally deplorable and unethical is it to be tardy for private meetings and engagements, thus wasting some one's precious time and perhaps making the rest of the day a wearisome hurry in consequence. Of course I know there are times when one is obliged to be late, and perhaps through no fault of one's own, but habitual, or even frequent, tardiness can be avoided by forethought. I have heard people say that they were constitutionally unpunctual, thereby seeking to excuse themselves. But there

can be no legitimate excuse for settling down into a habit which is essentially selfish at the core. My third instance concerns the proneness of some people to take little courtesies, favors, kindnesses as matters of course, when they should be received with expressions of gratitude, or at least some word of recognition. All such cases as these denote arrested development in the virtue of appreciation, and curiously enough, this defect is too often noticed in people who are otherwise conspicuous for their attainments in other phases of character. Coming now to a more important instance of bad manners, I refer to the case of those clubs and other organizations which have as one of their objects the promotion of sociability and fellowship and yet whose members proceed at each meeting to group themselves together and form little cliques, according to their inclination and taste, thus working against the social purpose of the organization and encouraging that undemocratic exclusiveness which is everywhere in America a mark of ill-breeding. I know, of course, that friends often have important matters to discuss with each other, and have to take any such opportunities of meeting. I know also that one may sometimes be too tired to make the effort to talk to strangers; but in such cases let the silent thought and feeling be hospitable, inclusive, and cordial and it goes a great way towards forming an ideal atmosphere; for a person with any fine perceptions is very quick to feel the mental atmosphere even with no words at all, and is either repelled and chilled or feels the warmth of its breadth and heartiness. In such clubs or kindred organizations it should be a matter of personal responsibility with each member to make every other member feel at home. No club can be ideal whose members show any spirit of exclusiveness among themselves.

I am not sure whether the next case I am to speak of can be exactly classed under the head of bad manners, and yet it is closely akin to it. I refer to the failure of people to go half way in forming acquaintance with others. It comes from various causes, from a natural diffidence, from temperament, from thoughtlessness, from too much absorption in self—being on the lookout for what is due oneself instead of seeing how much one can do for the ease and pleasure of those around one. Take for

instance the case of people who go to a church sociable or similar gathering and expect to be always approached by others. They seat themselves in a particular spot and stay there, inwardly indignant at times at the indifference with which they are treated, whereas had they made the effort to go half way they would have been heartily and cordially met by those to whom their advances were made.

Another failing in the perfect manners demanded of every good American is something that is perhaps sometimes done unconsciously to the persons themselves, namely, showing indifference when introduced to a person about whom they know nothing—a manner which seems to say, "I wonder who you are? I have never heard of you before." I do not say that the person necessarily has such a thought in mind, but the manner seems to indicate it, and it has all the appearance of discourtesy and snobbishness. The more we know of all kinds of people the broader, richer and fuller becomes our life. So let us welcome to our acquaintance with a heartfelt and gracious courtesy any stranger, for we often entertain an angel unawares.

Again, all forms of conceit and egotism are obnoxious and odious, but more especially that form which manifests itself in the case of those who talk much of themselves and their attainments. This is a species of bad manners which we often observe in good society, and which cannot be too strongly condemned. Real ability will always show through the true humility that always accompanies it. If it is not genuine ability, intellectual or otherwise, any amount of assumption or conceit will not conceal its spuriousness. One of the most palpable instances of bad manners with which we are all familiar in good society is inattention to what is being said to one. Not only is such an act discourteous and disappointing to the speaker, but it often brings upon the offender embarrassment and humiliation. To have a far-away look in one's eyes, showing mental preoccupation, to allow oneself to be distracted by casual happenings, to show in any form a lack of interest in what is being said is a clear case of ill-breeding of which no one should be found guilty.

When the spirit that expresses itself in good manners or genuine courtesy exists it will of necessity be in evidence every-

where, whether in the home circle or in the larger relationships of social life, whether in the home of the humblest and poorest citizen or in the stately mansion of the rich. What we want in our social intercourse is not the veneer known as politeness—we may have the outward polish, but not the genuine spirit of which it is an expression. True courtesy springs from fine perceptions, from a broad, inclusive, mind, a large magnanimous nature and a heart in which love is the animating principle.

With fine perceptions one would understand people and situations, and would know how to meet them in the true way, one would know just the word that was needed in every case and would be able to get quickly into vital touch with people. With a broad, inclusive mind one would see things in their right relations, one would not be biased by peppercorn considerations, one would not allow surface things to interfere in any way with making our human relations of the broadest and most inclusive kind. With a large magnanimous nature one would be above all touchiness, and such small petty traits, which so contaminate social intercourse. One would always heartily rejoice in all the good things that come to another, would so enter into another's success in every way that this would express itself in a hearty sympathy. Lastly, with a heart in which love reigned supreme one would find oneself going out to everyone with whom one comes in contact, with such a true human sympathy that its strength and helpfulness would be felt by all. To such a love the spirit of aloofness, too often seen, is absolutely foreign, and of course it can know nothing of the vulgarity of snobbishness. It is this spirit of love that is quick to recognize all that is fine and noble in any character or any act. The attitude to all is always a sympathetic attitude, never an attitude that expresses itself in contempt in any way. Lillian Whiting says: "Contempt is not the product of spiritual affluence, but of spiritual poverty," and there are few characters or pursuits that will excite contempt if taken seriously. The attitude of contempt is degrading to the person who holds it and paralyzing to the persons and objects to whom it is directed, unless they are very strong. In the love-atmosphere, minds and hearts expand. Love produces energy and helps everyone to live on the higher levels. As is one's attitude in these ways, as are

one's principles, so will be one's real manners. "The enlargement of social relations depends far less on opportunity than on sympathy," says Lillian Whiting. It depends upon the power of coming into real relations with people. Responsiveness, sympathy, receptivity are the doors through which all that is best in our intercourse with people comes to us, and through which we give the best of ourselves to others. With these qualities the manners will inevitably possess a charm that will idealize this daily life of ours in all its relations.

EDITORIAL.

ANOTHER UNIVERSALIST ADVANCES.

Rev. R. A. White is the popular and successful minister of a large and influential church in Chicago. He and his people recently voted to surrender their sectarian name and to be known henceforth as the "People's Liberal Church." Nearly 400 names are attached to the bond of union, and a new building for the newly organized old society is already under discussion. Our hearty congratulations have already gone to these free friends of the larger fellowship, and it is our hope that Brother White will keep us posted on the progress of his freed church. The following excerpts from the published statement, prepared by him, indicate the character and spirit of the new organization:

Our aim is to make a free and fearless church, seeking truth wherever it may be found; tolerant of the differing opinions of others; anxious for an interpretation of religion that shall be in harmony with modern knowledge, and which shall satisfy the spiritual cravings of men without doing injustice to their intellectual common sense.

We believe in positive religious convictions and beliefs, but insist that no church or person has the right or the ability to frame a statement of belief fitted to different minds; that truth is many sided; that the custom of making a creed the gateway to fellowship is an injustice to a thinking mind and at variance with the growing intellectual individualism of the day.

Our Bond of Fellowship.

Deeply desiring both for ourselves and for society, the attainment of high moral character and spiritual ideals; and believing that mutual effort will stimulate and aid in such attainment, we unite our-

selves in a co-operative fellowship, whose primal principles shall be the law of love and the duty of common service. We agree, so long as opportunity offers and circumstances will permit, to support and serve the People's Liberal Church to the best of our ability and shall consider such service one of our serious obligations. Without slavishly binding ourselves to the statements set forth in the 'Beliefs and Aims' of this church, or accepting it as a creed in the sense of limiting the thought or vision of the individual, we adopt the principles therein set forth as a rallying point for our instinctive religious convictions and hopes.

WORKS ON THE "NEW THOUGHT."

Before us are several fresh samples of so-called "New Thought" literature. They deal with the familiar topics discussed in the books on "mental science" and kindred types of "new thought." Our only criticism on them is one of regret that their authors should resort to typographical devices in order to give an air of philosophical and unique significance to what are universally accepted and perhaps even commonplace ideas. True, many of these ideas are not as fully appreciated as they should be, nor are the simple statements of the bearing of the spiritual on the physical man as generally and practically applied as they should be, yet these truths acquire no quality of newness or profundity by the liberal use of italics, capitals and exclamation marks, that disfigure the pages of these books. There is much in the gospel of the "new thought" that commends itself to all thoughtful people, old as it is. The critic who said of Ralph Waldo Trine's "In Tune With the Infinite" that it is "two parts Emerson and one part Trine," spoke an obvious truth which has its application to all the New Thought literature that has come to our notice. But old and familiar though this gospel be, our criticism concerns only the assumptions implied in its printed presentation. Let the simple truth be simply stated in plain type and no violence is done either to the ethics of printing or to the ethics of the "New Thought."

REV MR. JONES ON THE NAMES "CHRISTIAN" AND "UNITARIAN."

In a recent sermon the free and fearless minister of All Souls' Church, Chicago, says in response to the question, Are you a Christian? "I do not know. Are you? If any one is in-

clined to give me that high name, with the spiritual and ethical connotation in mind, I am complimented and will try to merit it. But whenever it is used as a herding song, when Christians are gathered together like sheep in the pen, by themselves, when it becomes the pencil on the leg of the compass that marks the circumference of fellowship,—as I honor the great Nazarene leader I refuse the word and deny its limitations and promptly go outside where the son of the carpenter went before me.

I once wore the name "Unitarian" because I loved the hint of unity involved in the name. I now prefer not to wear it for the same reason,—because there is a brotherhood that is mine which the name does not and cannot include. Any word that overlooks or repels the seekers after goodness,—aye, even those who miss goodness and suffer the penalty thereof, is too small a word to represent that procession of which the carpenter's son is a sublime leader."

And inasmuch as there are 450,000,000 people who do use the word Christian in the sectarian sense noted by Mr. Jones, making fellowship depend on acceptance of Jesus as the sole savior of mankind; and since this meaning of the name has always inhered in it historically (except for our Unitarian brethren, who retain the name while disowning the historical and New Testament connotations of it) we feel all the more constrained to regard the keeping it as unwarranted and confusing. Whosoever decides to stand for the religion of Universal Man will religiously avoid wearing any name that connotes anything less than that ideal. Nor can any lawful, ethical use of the names Christian and Unitarian make them equivalent to Universal Religion.

A CRITICISM OF LYMAN ABBOTT'S POSITION.

Our attention has been called to the publication in the Tacoma Evening News of an editorial comment on the recent utterances of Dr. Lyman Abbott. It is a significant sign of the times that such an editorial could be published and also that no avowed opposition to it should be recorded by any of the sixty-three orthodox clergymen of the city. Says this editorial writer:

"There is no reason why the public should be startled by these declarations of Dr. Abbott. Scholars have known these things for many years and have communicated them through books, the universities and the more scholarly magazines. Theodore Parker has been dead for forty-four years, and much that startles our public when it comes from the lips of men like Lyman Abbott, and other leaders of the new orthodoxy, was proclaimed from his pulpit in Boston for years.

"The old orthodoxies are dead. They find no scholar so poor as to do them reverence. Henry Drummond said that all the men of the nineteenth century who had most influenced him were heretics. With the exception of Mr. Gladstone and Cardinal Newman, the last fifty years of that century had no intellectuals in the orthodox camp, and one may not read Newman with an understanding eye without finding the germs of heresy well developed.

"The world is slowly, but surely, outgrowing the old beliefs. The most orthodox do not believe in the dogmas of fifty years ago. That the Bible is full of errors in history, chronology and science, that its ethics are often low, all scholarly clergymen freely admit. Not a few churches would willingly receive Robert Ingersoll within their fold today, and men like Voltaire and Thomas Paine would be heartily welcomed. The Brooklyn Eagle, in an appreciation of the late John White Chadwick, declares that the congregation of this radical preacher would be welcomed in a number of the Episcopal and Congregational churches of Brooklyn.

"Dr. Abbott no longer believes in a Great Being. Doubtless he will now be accused of atheism, as every thinker of the world has been, whose thought of God differed from that of those who regard God as a kind of supernatural man sitting upon a great white throne. No modern thinker ascribes personality to God in a popular sense.

"Though Dr. Abbott and the numerous adherents of the new orthodoxy are seen to have gone far on the radical road, when one takes into consideration the orthodox starting point, they are bound to go farther still. They have been outgrowing the old beliefs, but they will later find that other beliefs must be given up. The dogmas stand for no eternal truth."

NEWS OF THE SEATTLE SOCIETY.

The Annual Meeting.

The annual meeting of the Society for Universal Religion was held on the evening of Sunday, January 1st, at 9 p. m. Nearly 150 of the members remained after the service to participate in the proceedings. In the absence of both Mr. Osborn and Judge George, Mr. John Arthur presided and made the following introductory address:

Address of Mr. John Arthur.

"I congratulate this Society upon the progress which it has made during the past year. The experiment of giving to Seattle a society of free-souled men and free-souled women and furnishing them with a resident minister of lofty intellectual type, of rare eloquence, of finished scholarship, of deepest sincerity and of entire exemption from sectarian rancor or fanatical radicalism, and of relying solely upon Seattle for the support and maintenance of such a Society, has proved a success. In this rough-and-ready frontier country you get each Sunday evening the latest word which science, philosophy and the higher criticism have to give on the subjects most deeply affecting and most powerfully controlling man's eternal destiny. You get that word clear and pure, without passion or prejudice. That you appreciate this privilege and have placed this Society upon a permanent foundation is ample evidence that you are a congregation of intelligent and broad-minded people, worthy of your minister as he is worthy of you. You are to elect tonight three members of the Board of Trustees and three members of the Advisory Council; and you are to hear the reports of the Secretary and the Treasurer. Be liberal in your encouragement and support of the Society governed by these bodies. This institution cannot be successfully conducted without money. So intimate is the connection between the spiritual and the material, that our noblest spiritual aspirations can be given effect only by means of material contributions and physical exertions. In order to promote spirituality in a world that stands much in need of it, we must raise and spend money. You get the best in the land; you ought to pay a fair price for it. Only so can this Society be preserved on the high plane which it now occupies."

Mr. Thomas Ensminger, secretary of the Society, was then called on to make his annual report. In a series of concise, clear-cut sentences he summed up the various evidences of prosperity and growth in the Society, referring to the "various auxiliary activities recently organized," the "substantial gains in members, the increased average Sunday attendance, the purchase of three hundred additional hymn books, a large book case, and a handsome organ," for the securing of which contributions were made by the Woman's Union, $120; by Mr. Martin, $100 (the proceeds from his lecture on "The World's Great Fairs"), and by the Ramaker Company, $30. The announcement of a letter of thanks sent to Mr. F. W. Low for his gratuitous and regular services at the organ was warmly received.

Treasurer's Report.

Mr. S. A. Rosenfeld, treasurer of the Society, then read a carefully prepared and admirably planned report from which the following significant sentences are quoted:

"The treasurer's books show an enrollment of 99 regular subscribers to date, all but one connected with the Society, a decided improvement over last year. Of these 63 are men, representing in many instances a "family" subscription, 36 are women. The men have subscribed $1,578.10, the women $30.15. The individual subscriptions range from $300 to $3.60 per year; this latter sum representing 10 cents per week. But 18 of the subscriptions call for $25 or more, 60 call for $10 or less. It will easily occur to the Society that many are not doing their part. Where 63 men have become regular contributors we should have at least 100. And many now subscribing could increase their subscriptions. With regard to the loose collection, it is encouraging to note that the falling off is due to the fact that many people are now on the list of subscribers who formerly placed money in the baskets when passed. Still, the loose collection ought to be much larger than it is. We receive too many nickels and too few quarters and half dollars, as the weekly tabulation of the collection shows. But new members are joining the Society every week and it is hoped that at the end of the season there will be no deficit to carry into the next. For the remainder of the season we shall need $1,965. To meet

this we have $1,017.85 of uncollected subscriptions that should net us approximately $900. From loose collections, assuming a continuance of the present average, the Society should realize $300. The Junior Society will pay for its pro rata share of rent $50. This gives us a revenue of $1,250 with which to meet $1,965 of expenses. The shortage of more than $700 should receive the serious attention and consideration of those either not contributing at all, or giving insufficient according to their means."

The election of three members of the "Advisory Council" to replace those of the nine whose term had expired resulted in the choice of Messrs. W. B. Fraser, Leo Kohn and S. Davidson, and the corresponding election for the "Board of Trustees" resulted in the choice of Messrs. R. T. Reid, D. T. Child and S. A. Rosenfeld.

Miscellaneous News.

On the evening of January 8th the first of a series of seven discourses was given on "The Life of Jesus in the Light of Recent Research." The attendance averages close to 400, and the large percentage of men present is more conspicuous than ever. At the close of the opening discourse of this series, Mr. Martin delivered an "address of welcome" to the thirty-three new members of the Society who had joined it during the preceding three months. At 9:30 p. m. the Board of Trustees held a brief session for the purpose of reorganization, as required by the constitution, and resulting follows: President, R. R. George; vice president, R. J. Reikie; treasurer, John M. Winslow; secretary, Thomas Ensminger. Messrs. Thompson, Reid and Child were subsequently appointed a finance committee.

The regular monthly dinner of the "Men's Non-Sectarian Club" was held at the Hotel Washington on the evening of January 11th. The address of the evening was delivered by Professor Meany of the history department at the State University. His subject was "The Lewis and Clark Expedition." For nearly an hour he held the members spell-bound by his eloquent and entrancing description of the thrilling story, combining the gifts of the easy raconteur with those of the exact historian to an exceptional degree. After a rising vote of

thanks and the announcement that Rev. J. P. D. Llwyd of St. Mark's Episcopal church would address the Club at its February dinner, the meeting adjourned.

Mrs. Martin entertained the "Woman's Union" at the Hotel Washington on the afternoon of January 10th. Sixty-two ladies were present. There are now sixty-one members in the Union. Plans were presented and adopted for co-operating with the city charity organization, and committees were appointed to carry on the various activities for 1905. During January Mr. Martin addressed the students of the State University on "Browning," the pupils of the High School on "The Practical Value of Education," and the Scottish Fraternity on "Burns, an Apostle of Freedom and Fellowship in Religion," at the celebration of the Burns anniversary, January 25th, in Christensen's Hall.

NEWS FROM TACOMA.

Success is the keynote of all the work of the First Free Church, and it is manifested in every department of the church activities. The high average of attendance on Sundays shows no sign of decrease, but rather the reverse. Snow and rain do not seem to damp the ardor of the members in the slightest degree. The New Year's "Tea" of the Woman's Union and the business meeting later in the month were well attended, and great interest in the work of the Union is being aroused by the energetic efforts of the capable president, Mrs. George Browne. The annual "Roll Call" sociable was held early in the month, and the officers of the various auxiliary organizations read their reports of the work done by the respective societies. Mr. Collyer prepared and presented the following report regarding the monthly magazine, "Universal Religion."

Report of Mr. Samuel Collyer.

"Largely through the influence and instrumentality of the Rev. Charles Voysey, minister of the Theistic Church of London, England, our little magazine, first issued in 1892 under the title of the Free Church Record, enters its thirteenth year as 'The International Monthly of Universal Religion.' "

It will surprise most of you to hear that our modest little church organ finds its way to regular subscribers and contrib-

utors in England, Scotland, Canada, Italy, Germany, Australia, France, West Africa, South Africa, India and Japan, and in this country to seventeen states and to Alaska. The recent increase of subscriptions in Seattle (now three times the number in Tacoma) can be accounted for in some measure by the presence and influence of Mr. Martin, whose zeal is untiring, and whose desire is to make the work of our two societies known the world over, and wherever he may be temporarily located you can rest assured that new subscriptions begin to come in very soon afterward. There are about 50 subscribers in Massachusetts, where his friends are largely located. His trip to California last winter and his lectures there were followed by 26 subscribers from that state. He has recently addressed a letter to the friends in Tacoma who are not subscribers, urging them to become so, and it is the sincere wish of the publication committee that members and friends of this church should do all they can to assist in the maintenance of our magazine. On and after February 1st, the magazine will be printed in Seattle and distributed from that city. This has been found necessary by Mr. Martin, as it is very inconvenient for him to have to come over to Tacoma to correct proof, etc., in addition to which the magazine can be published more cheaply there. The work of mailing is no slight task each month, and the chairman of the publication committee (who will continue to act as treasurer) is glad to be relieved from that duty by a member of the Seattle Society.''

Mr. Nesbitt reported on the progress of the Sunday school. He showed how the membership had increased from 53 to an attendance of 94, figures which speak for themselves.

The meeting of the Liberal Club on the 12th was attended by a large audience of men. The constitution and by-laws were formally adopted, and Dr. Roger E. Chase read a most able and scholarly paper on the question, ''If a man die shall he live again?'' There was a spirited debate after the reading of this paper, and the meeting was generally conceded to be a success. At the February meeting Mr. Nesbitt will relate his personal experiences during a three years' stay in India. His talk will be on ''The Hindoo Fakirs in India.''

The lectures and ''talks'' given to the Young Woman's Alliance and the Young People's Club have been well attended.

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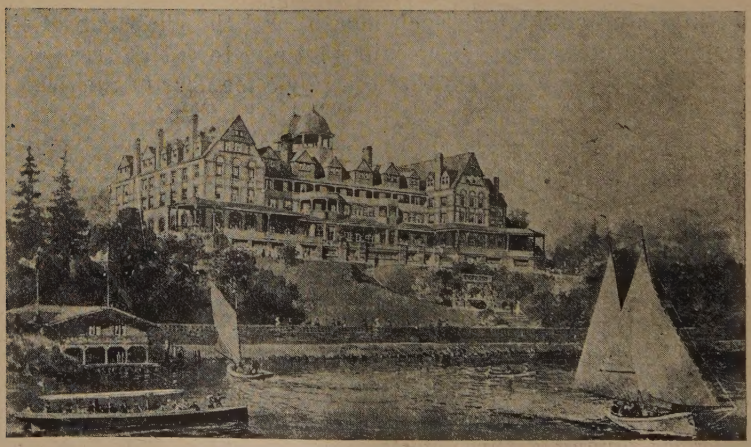

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